

682 accidentally shot to death by Ta-i. According to Lolo custom,
 614 a clan member who kills another has to pay with his life. So
 555 Pieh-t'u killed a cow to entertain all the clan members who
 [762] agreed to Ta-i's death. Ta-i tried to commit suicide by taking
 poison, but it failed to kill him. Soon afterwards, Pieh-t'u
 suddenly died, and Ta-i was spared his life as no one really
 wanted to force him to die. In July this year, a small group
 614 of soldiers stationed at Lei-po came to Ma-liu Wan to cut wood
 555 for fuel, but the Lolo thought that the soldiers came to search
 721 for opium because the village is an important opium trading
 [439] post between the Han-Chinese and Lolo. As a result of this
 misunderstanding, members of the Li-ch'ü branch took up arms
 under Ta-i's leadership to defend themselves from the soldiers
 and a conflict ensued. Since then the Lolo in Ma-liu Wan vil-
 lage have been hostile to the soldiers, and there have been sev-
 eral skirmishes in which Ta-i was always the leader. He,
 too, has managed to settle clan affairs and has undertaken ne-
 gotiations with the Han-Chinese. Thus he is ascending very
 rapidly to the leadership of the Li-ch'ü branch in Ma-liu Wan.
 It is evident that the Lolo position of leadership depends en-
 tirely upon the individual's personal competence, especially
 his ability to assemble all the clan members and to issue or-
 ders for combat, immediately after which he will be recog-
 nized by the public as their leader and protector.

614 Although they are dispersed in distant villages, mem-
 bers of the same branch still recognize their clan relationship
 and maintain friendly intercourse. There can be no feud a-
 mong members of the same clan as feuds are fought only be-
 [628] tween different clans. The author's trip to Ma-liu Wan was
 just about at the time when Li-ch'ü Ta-i had these feuds with
 the Han-Chinese soldiers and people. So the author was ad-
 vised to be cautious. But our Lolo headman-protector, Li-
 ch'ü Ta-chi, assured us that there would be no danger as he
 was related to Ta-i as younger uncle (1) in the same branch of

1. Ed., lit., "father's younger brother,"
 which refers to a person of the father's
 generation who is "younger," by kinship
 reckoning, than the father, but is not
 necessarily a blood brother of the father
 himself.

574 the clan, and both being well-known black Lolo leaders, they
 would respect each other's "face." As expected, when we
 arrived at Shan-wang Miao, the three white Lolo who guarded

156 and Ting-chia P'ing belonged to the sphere of influence of the
 554 Pu-chi branch which was an enemy of the Li-ch'ü, and that
 622 there was bound to be a conflict if Ta-chi should lead the way
 614 and was stopped by the Pu-chi clan. So he ordered a member
 of the A-cho clan, who had no feud with the Pu-chi, to guide
 us. In this way there would be no occasion for a fight and no
 danger on the road. This is evidence of Ta-chi's tactfulness.

614 The maintenance of clan order depends upon the close
 627 union and co-operation of a wise, brave leader and the sub-
 jects who support him. Any conflict or quarrel that arises in
 the village is always settled by the black Lolo master, whose
 decision is obeyed by the white Lolo. As for a dispute among
 the black Lolo themselves, it is usually arbitrated by influen-
 tial, responsible persons, such as village leaders, or pao-

[888] t'ou. Clan members rely upon an older person for his rich
 experience and superior judgment, and his words are consid-
 622 ered model utterances to be followed by all. When an older
 288 person is a responsible village leader, he need not participate
 887 personally in a clan feud; instead, he could stay in the village
 to make plans and to send out his younger brothers, sons,

brother's sons, and others to head the expedition. The leader
 of Pa-p'u village, Li-ch'ü Hsiao-ha, is a big, stalwart, and
 well-experienced old black Lolo. Because of his age, he al-
 ways stays at home and sends his nephew, Lao-mu, to settle
 village affairs. Only twenty-five, Lao-mu is known for his
 [534] bravery. Once he captured singlehandedly three Han-Chinese
 slaves, who were fleeing from Ta-liang Shan, in an old forest
 at Ying-li-lo-ku on the east side of Huang-mao Kang. This
 [115] time when our inspection team entered the mountains, Ta-chi
 [25] employed Lao-mu as the second headman-protector, part-
 ly because Lao-mu has the backing of his uncle [father's elder
 blood brother] Hsiao-ha, who is the number one ying tu-tu of
 the Li-ch'ü branch.

621 The entire Li-ch'ü branch has its center in the region
 614 where the waters of the I-ch'ê Ho and the San-ho-i-chê con-
 [62] verge. It includes Pa-p'u, I-lu, and San-ho-i-ta with a total
 population of more than a hundred households. Of these, only
 14 are black Lolo, the others being white Lolo. Li-ch'ü
 622 Hsiao-ha is not only the leader of Pa-p'u village, but also the
 554 head of the entire Li-ch'ü branch. The Lolo of Liang Shan all
 614 call him "A-lo Wu-hêh," and none dares call him by his first
 name, Hsiao-ha. To call him A-lo, the original ancestor of
 the clan, from which the Li-ch'ü has branched out, is to show
 him respect. Wu-hêh is a term of respect in the Lolo lan-
 guage. In the entire Li-ch'ü branch, only one person can be

593 daughter-in-law. The wife has the full authority to manage
 562 household affairs because the husband is always away
 making political contacts, fighting clan feuds, or other activi-
 ties. Assigning the slaves to such household work as farming,
 [463] cattle-breeding, weaving, cooking, taking care of the chil-
 dren, storage of food, repairing tools, and others is all done
 and supervised by the mistress of the house.

593 The outward relationship between husband and wife is
 formal. They do not speak to each other carelessly or laugh
 without cause. When Li-ch'ü Ta-chi, the headman-protector
 of our inspection team, returned home after having been away
 for three months, he did not say a single word to his wife En-
 cha shih when they first met. They looked as though they had
 never seen each other before. On the other hand, Ta-chi's
 brothers and sisters all ran in to greet him, talking and laugh-
 ing intimately. It was only after the clan members had dis-
 persed that Ta-chi had a tête-à-tête with his wife. Much ex-
 hausted after the long journey, he lay down on the floor to doze
 off as En-cha shih sat beside the stove, smoking and talking
 incessantly. [59] Apparently she was reporting what had hap-
 pened at home during his absence. Although his eyes were
 closed, Ta-chi listened quietly, sometimes interrupting her
 with a few words as though to comfort or to criticize. At that
 time, the inspection personnel and the interpreters had gone
 elsewhere, but I was too fatigued from travel to go outside. So
 I was also sitting on the ground to rest and had a chance to ob-
 serve their conversation.

593 Being built on a solid economic basis, the Lolo family
 562 has no worries about daily food and clothing. This stabilized
 614 life makes husband and wife live together harmoniously and
 pass their days in peace and ease. Sometimes, however,
 their relationship may become strained and conflict arise. In
 such a case, the husband dare not mistreat or beat his wife
 because of her strong family background. If the wife should
 [628] rush back to her parents' home to complain of ill treatment
 from her husband, her clan members would immediately
 gather together to organize a punitive force. If the husband's
 clan offers any resistance, then the conflict would develop
 into a clan feud. So due to the support of her parents' clan,
 the wife occupies quite a high status in the family.

586 The wife seldom elopes with another man. When it
 happens, the husband can request his parents-in-law to repay
 the betrothal money. The latter do their best to find the woman
 and return her to her husband. On the other hand, if the hus-
 band does not like his wife or if he has another woman and

567 outskirts of Lei-po city, are the chief hiding places of Lolo
721 bandit bands. Day and night, whenever they saw small groups
of Han-Chinese travelers on the road, they would rush out
from ambush in the thickets to attack. After having threat-
ened and killed one or two persons, they then seized the others
and their belongings. The district outside Lei-po was often
[72] attacked at night. After they had broken into the house, the
Lolo would capture all the men and women there and plunder
and seize their property; sometimes they also burned down
the house. The soldiers and civilians inside the city, even
though they had heard the noise, dared not go out to help. The
567 Han-Chinese who went to the Lolo region to trade in opium usu-
609 ally employed some black Lolo to serve as headman-protectors,
but somewhere on the way the Lolo would often turn the tables
and kidnap their protégés as slaves. This is called "reverse
protection." Farmers who went to the border region to re-
claim waste lands also sought the protection of the black Lolo;
again, at times, the Lolo would rebel and seize the Han-Chi-
nese as slaves in a large-scale kidnap attempt. The victims,
sometimes numbering as many as several hundreds, were sold
in the Lolo region and transported to different places.

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564 According to Lolo tradition, all captured persons and
goods are considered the property of the captor. If the black
and white Lolo band together for robbing, the black Lolo can
keep everything they have taken, while the white Lolo have to
share a part of the loot with the black Lolo. All the booty is
either retained or sold. The captured Han-Chinese people,
567 however, are always sold and usually change hands three or
four times before they are finally kept as household slaves.
This is done to prevent the Han-Chinese, if they should suc-
ceed later in escaping to Chinese territory, from identifying
their kidnapper, who would be in danger of seizure and punish-
ment by the government if he ever set foot in the Chinese
territory. The price of slaves depends mainly on their age,
567 irrespective of sex. The very young and the very old who are
435 too feeble to work are sold cheaply, while strong youths and
adults fetch a high price of 50 to 100 ounces of silver per per-
son. If the Han-Chinese slaves are redeemed from Lolo terri-
tory, the ransom, always slightly higher than the buying price,
is usually over 100 ounces of silver.

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628 The Lolo not only seize people and goods in the Han-
567 Chinese territory, but also from their clan enemies. Mem-
bers of enemy clans take revenge and kill each other in feuds
that may last for generations. Captured black Lolo have to be
killed right away because they cannot be enslaved; on the other

628 hand, the white Lolo can be kept as slaves or sold to others.
727 The property of clan enemies can be seized as one's own.
567 Therefore, to fight a clan feud is also a means by which the Lolo enriches himself through annexing another's property.

428 All immovable property, movable goods, and slaves are regarded as family heirlooms to be handed down from generation to generation. According to an unwritten law, the house is inherited by the youngest son because the daughters and the other sons would have established their own households after marriage, and only the youngest son who lives with the parents in the family house is entitled to inherit it. [70] Both male and female children have equal rights to all other property. In general, the lands and fields are divided among the sons since it is impractical for the daughters who are married away into another village to make use of them. Money and other belongings, such as guns, cattle, and male and female slaves, are distributed equally among the children. [567] Usually male slaves are given to the sons and female slaves to the daughters. If the number of slaves cannot be divided evenly, one party can pay silver to purchase the rights from the other.

The distribution of family property comes after the death of the parents. It is supervised and arbitrated by clan relatives, as well as mother's brothers and father's sisters' husbands. Special portions not included in the divided property are set aside for unmarried children. When the parents make arrangements during their lifetime on how the family property should be divided, their wish is always obeyed and carried out after their death. A couple of years ago a quite wealthy white Lolo, who lived north of the village of San-ho-i-ta, passed away and was survived by two grown-up sons and one married daughter. On his sick bed, the old man, who loved his daughter the most, told her secretly of three places in each of which she could dig up a jar of silver. After his death, the sons each got a jar of silver dug up from some hiding place told them by the father. The daughter was able to unearth two jars according to the old man's directions, but she failed to find any silver in the third place. She dug again after having consulted the pi-mu, but still there was no silver. So she was obliged to tell her elder brother, who demanded an even share of the buried silver, if found, before promising to help her. The sister, however, refused to comply. From this case which was still unsettled when the inspection team left Liang Shan, we can get a general idea of property inheritance in Lolo society.

564 another clan. Sometimes, when a white Lolo "subject" be-
567 comes so poor that he does not have an inch of land to stand on, the black master would not help him financially but would take him in as a household slave. Therefore there is considerable mobility among the white Lolo "subjects" and the household slaves. This mobility works two ways, for not only can the "subjects" be reduced to slavery, but also the slaves can be promoted to the "subject" status if they succeed in gaining their master's confidence.

564 Even those white Lolo who have acquired a "subject" status and are economically independent have to regulate their every action according to the black master's whim and take orders from him. If they rebel or seriously offend the black Lolo, they would be beaten or even shot to death. A landowning white Lolo often seeks to increase his holdings and accumulate wealth. In this case he could lease more land from the [427] black Lolo if his own is not enough, the rent paid varying from 40 to 60 per cent of the harvest. This relationship is similar to that between landlord and tenant. Actually, the white Lolo have many economic obligations to their master. During the busy farming season or while building a new house, the master can summon the white Lolo to work for him without any [466] compensation except for food and drink. During a clan feud, when the master musters the adult males for the fight, all [628] white Lolo have to join. If the feud is settled through negotiation and the master has to pay indemnity, everyone of his white Lolo "subjects" has to contribute a share in varying amounts, depending upon the financial condition of the family. 564 At the New Year, each white Lolo household would present to 431 the master one bottle of wine and one half of a pig's head as a gift. They would also offer wine and other gifts on special occasions in the master's household, such as weddings, burials, and cremations. If the master takes a daughter-in-law, the present is a pig; if the master gives a daughter away in marriage, the contribution includes, besides the wedding gift, some silver for the girl's pocket money. In the event of death and burial, they contribute oxen and sheep for the sacrifice; in a religious ceremony, they offer wine in amounts from 20 to 100 catties. In addition to these contributions, the white Lolo "subjects" have an obligation to share expenses whenever the master entertains guests, needs financial help, or faces an emergency.

564 The social position of the black and white Lolo, as well as their class status, can be observed from their daily life, 567 activities, and attitudes. At home, both male and female black 554

564 When we were about to start, Ta-chi ordered his two slaves to
567 buy some sheep at the Su's store in Lei-po city. Unfortunately,
the people at the store told them by mistake that the sheep
were at the east gate. As these two slaves went there hurriedly
in the darkness, the Han-Chinese thought that the Lolo had
come to rob; soon a large crowd gathered and gave them a
beating. As a result, both slaves were badly mauled. So Ta-
chi was unwilling to go with the team and requested to remain
at Lei-po to settle the dispute. Consequently, we were de-
layed for three days. Mr. Wang Yü-an, who was in charge of
Lolo affairs, volunteered to settle the dispute with the guaran-
tee that the two slaves would be returned safely to their home
after medical treatment. He also strove to persuade Ta-chi
to lead the inspection team as previously arranged. However,
Ta-chi answered, "I took my slaves from Liang Shan to Lei-
po. If I don't take them home and if their mother should ask
for them, what could I say?" Brief as his statement is, it
clearly indicates his sense of responsibility and an affection-
ate regard for the slave's welfare.

564 The life and property of the white Lolo are left com-
567 pletely in the hands of the black Lolo. If the household of a
white Lolo were attacked, the black Lolo would muster his
men to defend it. A feud between one clan and another, often
caused by the involvement of some white Lolo slaves, leads
to conflict and mutual killing. Sometimes the slaves of clan
A seek refuge with clan B [76] which refuses to return them
to the owner; sometimes the slaves of clan B are cheated and
beaten by members of clan A; at another time, the slaves of
the two clans may be embroiled in a dispute. Such incidents
often lead to an armed conflict between the two clans. In
brief, the black Lolo leaders of each clan consider it their
responsibility to protect their white Lolo "subjects" and
household slaves.

564 At the same time, the black Lolo has need of the
571 wholehearted support of the white Lolo to weld together the
entire clan and to extend its influence externally. Because
of the larger population of the white Lolo, their majority
opinion is very important. Their influence can eventually de-
termine the rise and fall of a black Lolo leader and the growth
or decline of his power. Therefore the class relationship be-
tween black and white Lolo is mutual and not one-sided. The
black Lolo has a set of responsibilities and obligations to the
white; the same is true of the white Lolo's relations to the
black.

564 Under the black Lolo's rule, the white Lolo is the
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564 Sometimes, the white Lolo under different black Lolo
 628 masters may become involved in a conflict and eventually start
 627 a feud which, once the situation gets beyond control, may lead
 to an armed fight between two black Lolo clans. On the other
 hand, whenever the white Lolo under the same black Lolo master
 have a dispute, the black Lolo would come out to arbitrate
 and afterwards receive from the white Lolo a present of cattle
 as an expression of gratitude.

621 In a one-clan village, where there is only one black
 564 Lolo leader, the white Lolo are assured of the safety of their
 lives and property and can serve their master wholeheartedly,
 but those white Lolo who live outside the village, between two
 clans, or in some remote area have to serve black Lolo leaders
 of two or more clans in order to live in peace and quietness with-
 out being harmed or destroyed. Besides their own master,
 these white "subjects" have to submit to the black Lolo of the
 other branches for added protection. To pay respects to his
 [431] other master, the white Lolo offers a pot of wine and a half of
 a pig's head as presentation gifts in recognition of his new
 "subject" status; he also contributes wine and food for every
 New Year festival. Automatically, he discharges all the ob-
 ligations of a "subject."

[614] The Ch'è-pi white Lolo branch at Ku-p'eng is subject to
 the Wu-ch'i branch, but most of its members also serve the
 headman-protector of the Li-ch'ü branch. At La-li Kou, which
 is an important pass to and from Liang Shan and a thoroughfare
 for the various clans, the people are heterogeneous in compo-
 sition and the place itself is far from being a one-clan village.
 So the "subjects" there belong at the same time to a number of
 different black Lolo branches in order to ensure the safety of
 the community. Thus the relationship between the different
 clans, as well as the relationship between the black and white
 Lolo, is by no means simple with well-defined boundaries, but
 rather complicated, overlapping, and varied according to lo-
 cal developments.

564 In the Lolo territory the Han-Chinese slaves, who form
 567 a separate class, occupy the lowest position. In a black Lolo
 family only a small number of white Lolo serve as household
 slaves, the majority of them being Han-Chinese. The white
 Lolo could not make slaves of other white Lolo but they could
 capture or purchase Han-Chinese as slaves, commonly called
 san-t'an wa-tzu. The white Lolo serve only their black master
 [78] whereas the Han-Chinese could also become slaves of white
 Lolo. The status of Han-Chinese slaves is therefore very in-
 ferior.

567 The origin of Han-Chinese slaves can be generally
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[82] CHAPTER 8

CLAN FEUDS

628 Clan feud is one of the special features of Lolo society; it is no less important than the class system. The hostility and armed fighting of enemy clans embrace the various aspects of their social life and are by no means simple warfare and politics, or mere matters of economy or law. Like the class system, clan feud is a pivot in Lolo culture, around which are linked the different parts of their social life. As society is originally a unit by itself, the different aspects of human life are chains that mutually overlap and interrelate with each other. Any slight shock in life is bound to affect the society as a whole. In a community, because of cultural development or historical tradition, one or two aspects of life are apt to receive greater emphasis and become eventually the pivotal point of the culture. Clan feud among the Lolo is thus one of these pivots.

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628 Anyone entering the Lolo area cannot fail to observe the prevalent phenomena of fighting and killing between Lolo clan enemies. The extent of these feuds usually depends upon the size of the hostile groups. There are feuds between clans, clan villages, and clan branches. There is not one branch or lineage among the Lolo families in Liang Shan that is in complete amity with its neighbors or without some involvement with hostile families surrounding them. When the inspection team entered Liang Shan and went westward from Ma-ching-tzu, our headman-protector, Li-ch'ü Ta-chi, and his nephew, Lao-mu, suddenly disappeared together and A-cho Che-chio took their place to lead the way. It was not until we reached Cho-chiao-na-ta that we met the uncle and nephew again. The reason was that the region from Ma-ching-tzu westward was under the influence of the Pu-chi branch, which for generations had been a clan enemy of the Li-ch'ü branch. Countless times they had killed one another for revenge. As clan enemies cannot trespass each other's territory, Li-ch'ü Ta-chi and his nephew secretly took a roundabout road to avoid conflict.

There are a number of reasons for contracting clan feuds. A long-standing feud could be initiated by clan

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628 ancestors and handed down from grandfather to father, from father to son, and from son to grandson for several or even several tens of generations. During this time, members of enemy clans would kill each other without reconciliation. New clan enemies are created because of mutual misunderstanding or a conflict of interest between two groups. Without their being able to tolerate each other, the situation could be aggravated into open armed conflict.

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[628] The reasons for clan-feud fighting are by no means simple. According to Lolo tradition, there is a regulation for making reparations. For example, [83] if a man kills another, he should pay with his life. If the killer refuses to do so, then the blood kin of the victim would appeal to force, and the relatives of the killer would unite to resist the attack, thus leading to a bloody fight between the two clans. Blood feud, a universal phenomenon in primitive society, is sufficiently manifest among the Lolo. When Wang Chü-sung, the interpreter of the inspection team, served as a slave in the family of the white Lolo, Ti-ku-ku, he himself witnessed personally many clan feuds. The black Lolo master of Ti-ku-ku was Li-pieh Chih-ha, who was involved in an armed fight with the Wu-ch'i branch on account of a clan feud. Previously, a male member of the Wu-ch'i branch had died suddenly on his way home. His clan members, suspecting that he was assassinated by someone from the Li-pieh branch, asked for indemnities from the Li-pieh branch, which refused and persisted in its denial of the incident. So the dispute could not be settled. Later, members of the Wu-ch'i clan secretly banded together to attack the Li-pieh clan village. The Li-pieh branch was prepared for the attack. Led by the black Lolo Chih-ha, the clan members and their white Lolo subjects, among them Ti-ku-ku, went straight to a place called A-ning Ch'i-ho just east of the village of Pu-shih-ko, where they encountered members of the Wu-ch'i branch. The two clans faced each other on opposite sides of the mountain, shooting and fighting from morning till evening. As a result three persons from the Li-pieh branch and one from the Wu-ch'i were killed. The second time, the Li-pieh branch took revenge; the clan members, again led by Chih-ha, assaulted the village stockade of the Wu-ch'i branch, killing one black Lolo and seizing three oxen before they strode away in triumph. Since then, the Li-pieh and Wu-ch'i branches have been fighting and killing each other in renewed feuds. The black Lolo Hou-p'u branch, which has common kinship with both clans, has volunteered to help reconcile and make peace between them, but without success

628 because of disagreement over the peace terms. This time when Wang Chü-sung entered Liang Shan as an interpreter, he inquired about this clan feud between Li-pieh and Wu-ch'i, and was told that they still continued their armed fight without having reached any peaceful solution.

628 The main cause of clan feud is usually manslaughter.
567 As the incident gradually becomes enlarged, it leads eventu-
578 ally to interclan revenge and killing. Disputes involving slaves are another important factor in clan feuds. Sometimes a slave would flee from one clan branch to surrender himself to another, thus stirring up hostility between the two. At other times, a feud may arise from the efforts of the black Lolo master to come forward to protect his slaves who are being insulted or tortured by the members of some other clan. As the white Lolo are quite numerous in each clan and their affairs rather complicated, their frequent contact with outside clans would inevitably embroil them in quarrels that, once they become serious, could result in interclan armed fighting, with the black Lolo masters playing the role of protectors for the slaves of their own clan.

578 At Ma-liu Wan village, for instance, the Lolo chief, Li-
567 ch'ü Ta-i, made an enemy of Yang Tai-ti, daughter of the late
648 Yang T'u-szu, on account of his slave, Po Ts'an-k'ai. Formerly Ta-i's slave, Po escaped to Lei-po and surrendered himself as a slave to the household of [84] Yang Tai-ti, where his mother was once Tai-ti's wet nurse. During the spring of 1943, Ta-i met Ts'an-k'ai at Lei-po city and admonished him to return to Ma-liu Wan. Po, however, secretly leagued himself with some military personnel and had Ta-i arrested and taken to a military camp, where he was tied on a beam and beaten. Ta-i asked someone to intercede for him and spent 50 ounces of silver for ransom. So Ta-i cherished a deep hatred for Po and was anxious for an opportunity to revenge. Repeatedly he sent messages to Tai-ti, accusing Po of having deceived him and demanding Po's surrender. At that time Yang Tai-ti was studying abroad and did not know about the incident. The steward of Yang's household, considering himself a former employer of Yang T'u-szu, paid no attention to Ta-i's demand. One day in early summer, when Tai-ti returned to Lei-po, Ta-i dispatched his men to Wang-shen P'o north of the city to cut down all the corn there because the land belonged to the Yang household and its tenant farmer, the slave Su, was a steward of the family. The county magistrate, Li K'ai-ti, was only newly appointed to his office. Upon hearing suddenly that a band of Lolo had come to destroy the corn,

578 he suspected a Lolo riot and immediately sent an officer in
 567 charge of Lolo affairs to make inquiries and take action ac-
 648 cordingly. This incident occurred before the inspection team
 got to Lei-po.

563 The Lolo treat the Han-Chinese under their protection
 628 as they treat the white Lolo slaves. At Huan-kou village in
 Hsiao-liang Shan were some ten Han-Chinese families who had
 put themselves under the protection of the Mo-shih branch.
 Among them was the family of Ch'en Yu-lun. About three or
 four years ago, some black Lolo from Ta-liang Shan attacked
 the Ch'en family and carried away the Ch'en couple with their
 boy and girl, a total of four persons, and two guns. The black
 Lolo of Ta-liang Shan asserted that because of a false accu-
 sation by Ch'en Yu-lun's master, Mo-shih Tso-t'i, he had
 been imprisoned at Lei-po and was not released until he had
 paid a ransom of 50 ounces of silver. This time he captured
 the entire Ch'en family to avenge his betrayal by Tso-t'i.
 Later, Ch'en Yu-lun escaped from Ta-liang Shan. Since Tso-
 t'i was studying at that time at a military academy in Ch'eng-
 tu, Ch'en complained to Tso-t'i's mother, explaining to her
 all that had happened. Tso-t'i's mother discussed the matter
 with Wu-ch'i K'e-ku, who belonged to a kin clan of one of the
 influential Lolo leaders of the Mo-shih branch, and sought his
 help as a mediator. K'e-ku went to Ta-liang Shan and arranged
 for the ransom of Ch'en Yu-lun's wife and son, the daughter
 having already died, at a cost of 80 ounces of silver. First,
 K'e-ku marked out a portion of his own land in the Liang Shan
 area as a guarantee. After the return of Ch'en's wife and son
 to Huan-kou, Ch'en Yu-lun, since he had no cash on hand,
 transferred to K'e-ku his own land and property worth 80
 ounces of silver. But still, the whole dispute has not been
 completely settled. Ch'en Yu-lun had an oral message de-
 livered to Tso-t'i at Ch'eng-tu, asking him to come back to
 Lei-po to take personal charge of the affair; if Tso-t'i had
 not actually accused the black Lolo, as was charged, then
 the entire Mo-shih branch would raise an army of revenge
 to punish the ringleader.

628 The reasons for starting a clan feud cannot be dis-
 578 cussed in detail here, but the foregoing examples give some
 idea of its main features. Because of conjugal relations, the
 Lolo women constitute a binding force for different clans or
 branches, but sometimes they also create problems that
 may become one of the important factors of clan feud. On
 account of [85] ill-treatment by the husband's family, a
 married woman often escapes to her own family to make

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578 complaints, thus giving rise to hostility between the two clans and leading eventually to mutual killing for revenge. Also the transfer of a woman's marriage partnership may cause some kind of complication that could develop into a clan feud. In the instance mentioned earlier, a murder occurred when the widow Hu from the Li-ch'ü family at Wu-chio refused a second marriage to Hu Ch'ang-pao. This so infuriated Wu-ch'i Ku-pao, Ch'ang-pao's mother's elder brother's son, that he went to attack Wu-chio. Furthermore, the refusal to return the betrothal money and gifts according to Lolo tradition upon the girl's death would also result in disputes between the man's and the girl's clans. Therefore it frequently happens in Lolo society that today two clans may become united as affinal relatives on friendly terms with each other, and then tomorrow, because of some misunderstanding, they quarrel, fight, kill each other, and eventually become clan enemies.

628
725 There is no definite formula for fighting clan feuds. Whenever one clan feuds with another, it assembles its members secretly to prepare for an attack. The Lolo are unlike the Australian natives who agree beforehand on the time and place as well as the number of participants on each side before they go to the field for the armed battle. On the other hand, the Lolo make surprise attacks, like the Andaman or Borneo natives. Before they strike, they make ceremonial preparations and band together for the invasion with the main objective of attacking the enemy village or post and of capturing enemy property and goods.

751 The Lolo believe in the efficacy of the amulet, which is always worn as a protective charm. Before attacking the enemy, the fighter usually takes some lamb hair, asks the pi-mu to pronounce charms and draw spells on it, then sews it on inside the underclothing; he also stays away from women. Within 21 days, the lamb hair should have the power to protect the fighter against knife or gun. Other articles, such as tiger's whiskers and the savage's hair and fingernails, are also used as amulets for body protection.

628
787 Before starting the fight, they first seek divination to inquire about their good or bad luck. There are various forms of divination, such as divination with wood or bones, or by killing a chicken or a pig. All these will be discussed in detail in the following chapter on magic. It suffices to explain here the relationship between clan-feud fighting and the practice of divination and magic. From the Lolo point of view, a victory or defeat in fighting is all foretold in the supernatural world by divine revelations that are not to be ignored.

628 If the clan feud becomes enlarged in scope and two or
 614 more clans are united in an effort to resist the common ene-
 726 my, then the able-bodied fighters of the different clans would
 assemble and together perform a ceremony to seal the alliance.
 They would kill chickens and animals, toast each other with
 wine mixed with blood, and swear to attack the enemy and help
 each other to the last man.

628 At the end of the Ch'ing dynasty and the beginning of
 726 the Republic period, when guns were not yet brought to Liang
 [41] Shan, weapons for Lolo warfare consisted of bows and arrows,
 poles and sticks, leather shields, long knives, stone pellets,
 and others. Fighting with these arms had to be done at close
 quarters, [86] and so it was called hsieh-tou [armed fight].
 [114] During the fight, the participants had to wear full regalia to the
 field to display their military pomp. Their heads were wrapped
 in a turban propped up like a "hero's knot." They wore silk
 [492] garments ornamented with gold. Even the horses were fitted
 with golden saddles and silver stirrups. All these were in-
 tended to demonstrate their wealth and power to overawe the
 enemy.

726 This kind of armed fighting, however, exists in name
 628 only, since the Lolo are now accustomed to using shotguns
 177 for hitting targets beyond 100 paces. Also the fighting between
 clan enemies no longer requires the display of finery; instead,
 they have adopted the strategy of swift surprise attack, like a
 clap of thunder too sudden for one to cover his ears. It mere-
 ly indicates that the introduction of modern technology has
 changed their old strategy and created a new pattern of fighting.

562 During the old days of armed fighting, some black Lolo
 728 woman would come to the field of battle in gay dresses and,
 628 standing between the opposing camps, would urge the two sides
 to stop fighting and talk peace. This woman was usually related
 to both clans — for example, her maternal [sic] clan on the
 one side and her conjugal clan on the other. According to Lolo
 [577] tradition the appearance of a woman on the field would have
 762 obligated both sides to stop fighting, but if they insisted on
 continuing the feud, then the woman would strip herself naked
 by taking off her skirt and then commit suicide because of the
 shame. When such things happened, more kin branches and
 clans might become involved, the scope of the feud be enlarged,
 and eventually the fighting reach a stage beyond anybody's con-
 trol. The importing of shotguns has changed the manner of
 fighting while the custom of a woman's standing between the
 opposing camps has all but disappeared. During his stay in

562 Liang Shan, the author learned, however, that at least in one
 728 case shooting between two enemy clans came to a halt, thanks
 628 to a widow's intercession. Should one of the opposite sides dis-
 regard the widow's advice, then her conjugal clan, her mater-
 nal [sic] clan, and her mother's maternal [sic] clan would unite
 together to attack the common enemy. Lolo tradition respects
 the opinion of widows. If a widow should come forward to the
 field, clan-feud fighting would ordinarily cease.

628 In Lolo strategy one side usually bands together and
 726 makes a stealthy march without the other's knowledge to give
 the opponents a heavy blow. On the other hand, members of the
 opposite side, having contracted a feud, are also prepared for
 emergencies at any time. They would send someone to scout
 on the road and to hurry back, whenever they find anything
 suspicious, to relay the information to the clan which would
 then assemble its adults and dispatch them to resist the in-
 vasion. It has been mentioned previously that the Li-ch'ü
 and Pu-chi branches have been clan enemies for generations.
 When the author traveled in Pa-p'u, he personally witnessed a
 fight between these two branches. One early morning, the
 head of the household, Li-ch'ü Yo-ha, aroused the author from
 a sweet dream and said that a clan feud was being fought on
 the other side of the river. Immediately the author got out of
 bed, dressed, and rushed outside the village in the footsteps
 of the old black Lolo. When we reached the slope along the
 river bank, we saw more than a dozen persons already seated
 in a row and talking to each other. Among them were two of
 the interpreters, to whom the author complained of their
 failure to inform him beforehand of this very important inci-
 dent. Looking down the slope, the author saw across the
 river more than a dozen able-bodied men with guns on their
 shoulders, chasing the enemy along the bank. [87] They
 opened fire westward at the village of Pu-chi-lai-wo, firing
 continuously more than a dozen shots. Then silence followed,
 signifying that the fighting was already at an end. As it hap-
 pened, Pu-chi-lai-wo and I-lu, a village of the Li-ch'ü branch
 across the river, had been fighting each other repeatedly for
 some time. Last night, the Pu-chi clan dispatched a band of
 able-bodied men to lie in ambush in the mountain behind the
 village of I-lu. They waited until early morning when they
 heard the cocks crow and then opened fire on the village with
 the intention of attacking it so as to kill and pillage. Lolo tradi-
 tion forbids midnight attack by clan enemies, who have to wait
 until cockcrow before they see action. This unwritten law of
 the Lolo has to be obeyed by all, and violators would be subject

2 [Errata. Should be "The night before."—Analyst]

628 to public condemnation or to joint attack by allied clans. So
726 early that morning, as soon as the people in the I-lu village heard the shooting, they immediately assembled their adult men to take up weapons in defense; gradually they pushed back the men of the Pu-chi clan. Thus the invaders were defeated; turning back by a narrow pass behind the mountain, they retreated toward the I-che Ho and crossed it to return to the territory of their own village. Immediately afterwards, the men of the Li-ch'ü branch crossed the river to give them chase. It was just at that moment that the author rushed to the slope to observe the fighting which had lasted for more than one hour between the able-bodied men of the two villages.

628 Fighting among the Lolo does not last very long. Usu-
727 ally after one or two persons, at most three to five, have been wounded or killed, they retreat or stop fighting temporarily. The Lolo do not emphasize killing and consider human lives precious, due probably to the sparseness of the population. When they have taken an enemy village, they do not kill any women, children, or white Lolo slaves, but carry them away as booty. Any captured black Lolo male, however, is usually
[577] killed in revenge. Even if he is not killed, he himself must seek death to show his resolute spirit. Although black Lolo nobles may be held in captivity, there is no precedent for reducing them to slavery. Captured Lolo women are kept for ransom by their own clan. All white Lolo, whether male or female, can be enslaved or sold elsewhere.

The capture of enemy clan members, slaves, and property is considered an important part of the booty. In fighting, the Lolo never occupy enemy territory but do a lot of looting, seizing all the cattle, provisions, and other mobile property they can lay hands on. All property and slaves captured from the enemy are considered their own. Usually these pillaged articles are divided equally among the victors themselves, after having deducted funeral expenses for those members of the clan killed in action and indemnities paid for losses, such as bullets, incurred during the fight.

721 Among the Lolo, the practice of plundering and kidnapping is quite common. Not only are clan enemies robbed, but also strangers. For example, Li-ch'ü Lao-mu once singlehandedly captured three escaped Han-Chinese slaves at Huang-mao Kang and seized them as his own. Lao-mu was a headman-protector of the inspection team and [88] considered one of the so-called law-abiding persons at Liang Shan, but he too was engaged in plundering. The fact is that under certain circumstances the Lolo tolerate the seizure of other people's

721 property as one's own. This becomes a social custom with the Lolo and is not regarded as a law violation. This kind of plundering is also a very common phenomenon among the Plains Indians in America where young men usually band together to make surprise raids on neighboring tribes and to rob another's property as an exercise for developing bravery and a resolute fighting spirit. Another example is the Badawin [Bedouin?] people in northern Arabia, whose fighting and plundering among the tribes themselves have become a social tradition. The Plains Indians and the Badawin are both hunting and nomadic tribes who still preserve this kind of ravaging, warlike spirit. This point can serve as circumstantial evidence to prove that the Lolo were formerly a nomadic people still preserving their original culture.

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728 When enemy clans are equal in strength and power, their repeated and continuous vengeance against each other may stir up a blood feud that lasts for generations. If one of the feuding clans is weak and unwilling to continue the fight, it usually urges a widow to come to the field to handle the situation or it asks some mutual friend or relative to negotiate a settlement, voluntarily making reparations or apologies to gain peace. Therefore, Lolo clan feuds are not necessarily interminable and ways exist for peaceful arbitration.

Negotiations for settling clan feuds are usually conducted by mutual friends and relatives. As mediators, they run around and negotiate peace terms acceptable to both; then a peace ceremony is performed after the agreement. As mentioned before, in the case of Li-ch'ü Ta-i and Po Ts'an-k'ai, Po's background was closely tied in with Tai-ti, daughter of the late Yang T'u-szu. The same day Tai-ti returned to Lei-po, Ta-i mustered a crowd to destroy the corn at Wang-shen P'o; the county magistrate Li, suspecting a Lolo riot, ordered Wang Yü-an to invite Li-ch'ü Ta-chi to serve together as mediators. So Wang and Li-ch'ü contacted both parties in an effort to negotiate and concluded the following terms for settlement:

1. Po Ts'an-k'ai, being the guilty party, should apologize to the black Lolo, Li-ch'ü Ta-i. According to old Lolo custom, one who makes the apology should wear a piece of gold on the head, put on a silk garment, and ride a piebald horse. Actually, this is equivalent to furnishing a complete set of a gold cap, a silk garment, and a horse as reparation gifts. Today, however, only the names remain and all these gifts can be converted into ounces of silver as an indemnity payment. Thus the indemnity items to be offered by Po Ts'an-k'ai are a piece of gold on his head equivalent in value to ten

628 ounces of silver; a silk garment equivalent to five ounces;
728 and a piebald horse equivalent to ten ounces. In other words, Po has to pay 25 ounces of silver to Ta-i as reparation for all the damages.

2. Li-ch'ü Ta-i, by offending T'u-szu's household, should pay a piebald horse, or ten ounces [89], as indemnity to Yang Tai-ti.

3. The steward Su's cornfield at Wang-shen P'o was destroyed without any justifiable reason, but it is difficult to figure out who is responsible for making the reparation. Ta-i is the one who destroyed the corn, but he did this to revenge the wrongs he had suffered and is unwilling to make any compensation. On the other hand, since Su and Po are both fellow stewards at Yang T'u-szu's household, Su does not want to accept any indemnity from Po. For these reasons, the mediators together urge the two neighboring families, A-cho Liu-liu and A-cho Hsueh-pu, who live near the fields at Wang-shen P'o, to contribute together seven ounces of silver to steward Su in the name of maintaining peace and order in the community. The two A-cho families are both former subjects of Yang T'u-szu, so after due explanation and solicitation they agree to pay the money to settle the dispute. Although seven ounces of silver are not enough to pay for the damage to the field, steward Su is willing to effect an early settlement of the clan feud to avoid further hostility between the members of the Yang household and the others.

The terms for settling Po Ts'an-k'ai's case were thus agreed upon, but they were never put into effect. When the inspection team first arrived at Lei-po, we heard immediately that Li-ch'ü Ta-i had kidnapped steward Su's son on the way and kept him at Ma-liu Wan village as a hostage. It was not until the time the author went to inspect the village that, through the negotiations of our headman-protector, Li-ch'ü Ta-chi, Ta-i was willing to release the boy and let him go home. The case, however, is still pending.

628 After several rounds of plundering and killing in clan-
728 feud fighting, arrangements would be made at the time of
682 reconciliation to match one death for another, black Lolo for black Lolo, and white Lolo for white Lolo. If the number of persons killed cannot be matched, then one side would have to pay the other a sum of money for the extra life it had taken in the feud. This is the so-called blood money practiced by many primitive societies. For example, in a feud between families A and B, five persons are killed in family A and three persons in family B; after cancelling out the three persons killed in

628 each family. B owes A an indemnity for the two extra lives it
728 took. A high price is paid for black Lolo and a lower price
682 for white Lolo. Besides payment, they would also try to find
out the cause of the feud. If A started the feud, it has to pay
B an indemnity in lieu of an apology.

628 The day on which peace is concluded, payments are
728 made through a middleman and a ceremony is held to cele-
574 brate the peaceful settlement. Usually a mountain slope is
selected as the meeting place for both sides and the side which
is to make the apology would kill oxen, sheep, pigs, and
chickens to entertain the guests. Before the feast, they kill
a chicken and drop its blood in the wine to be drunk by a
representative from each side as a covenant that from now on
they would resume friendly relations. After the covenant,
they hold a big feast, welcoming each other with drinks, and
leave only when everyone has had a good time.

614 In Lolo society, since the clan is primary in social or-
682 ganization, everybody in the clan shares the same responsi-
628 bility and obligation. The individual is a member of the clan
organization. Any injury to the individual is considered an
offense to the clan. So if one of its members is killed, the
clan organization would come forward [90] for vengeance by
killing a member of the opposite group to atone for the death.
That a life is paid for by another life is an unwritten law of
Lolo society. The way to enforce this law is to utilize the
organization's common responsibility and the mechanism of
clan-feud fighting.

614 Members of the same clan are not permitted to fight
682 feuds. Today, however, on account of the rapid growth of
627 numerous branches within the clan, there are occasionally
the misfortunes of fighting and killing between different
branches of the same clan. All intraclan disputes are com-
monly arbitrated by an influential black Lolo in the clan. In
the case of a murder, Lolo tradition requires that the killer
pay with his life and no indemnity money be accepted. When
Li-ch'ü Ta-i accidentally killed the son of Li-ch'ü Pieh-t'u. In
that same year, Pieh-t'u, who was Ta-i's younger uncle of the
paternal clan, invited all clansmen to a meeting and to a feast
for which an ox was killed. The clansmen decided that Ta-i
would have to pay with his life. Reluctantly, Ta-i accepted the
[762] decision and twice attempted suicide without success. It was only
after Pieh-t'u's sudden death that no one would press for the for-
feit of Ta-i's life. At the same time Ta-i's wife's family, the
En-cha branch, which was quite strong and influential, did not
want Ta-i to pay with his life; so they came forward to negotiate

614 for an indemnity price. As Pieh-t'u had been dead and Ta-i
 682 had gradually become prominent, no one in the Li-ch'ü clan
 627 dared raise any objection. Therefore, due to human relations
 and environmental factors, the traditional rule of paying with
 one's life for killing a clan member has also been waived and
 gradually changed in form and direction.

578 Nonetheless, in Lolo society, the killing of a blood
 682 kinsman of a near branch sometimes still calls for the pay-
 ment of life for life. For close relatives, such as brothers,
 father's younger brothers, and brother's sons, as well as
 father's sister's sons, mother's brother's sons, mother's
 sister's sons, and others who are involved in mutual feud
 killing, the killers all have to pay with their lives. To cite
 a case previously mentioned: Mo-shih Tso-t'i, who had been
 studying at the military academy in Ch'eng-tu, unfortunately
 had to return home for business before his graduation. It
 happened that at the time his elder brother was acting as a
 headman-protector to take more than a dozen Han-Chinese
 merchants from northern Yunnan to Liang Shan. The brother
 discussed with Tso-t'i his plot of kidnapping the Han-Chinese
 [17] merchants as slaves in an act of reverse protection. Tso-t'i,
 however, who had recently received an education, knew that
 the Han-Chinese and the Lolo were of the same national
 family as citizens of the Republic of China, so he resisted his
 brother's advances. The latter argued violently with Tso-t'i
 [762] and insisted on reverse protection with the result that in a fit
 of temper Tso-t'i killed himself with a gun. The clan members
 [672] felt that Tso-t'i's brother should pay for the death with his
 life, but since Tso-t'i was not actually killed by his brother,
 the case remained undecided for a long time and is still not
 settled today.

614 On conclusion, within the framework of clan kinship,
 672 the Lolo are encouraged to unite together and share collective
 responsibility so that clan members would not fight each
 other in a feud, and anyone who kills a member of his clan
 must pay with his own life. However, in external clan re-
 614 lationships, the clan feud is an important structure in their
 social life. As they have a warlike pattern in fighting clan
 • 628 feuds generation after generation, their young men first
 555 learn from them the art of fighting and later they themselves
 182 organize expeditionary teams to attack clan enemies and to
 rob and kill on route. Eventually the more people one kills
 and the more booty he seizes, the more famous he becomes
 and the higher his social position. Gradually he gets the
 title of headman-protector and becomes [91] a political leader.

6-8
182 Fighting in a clan feud is also a practical measure of enforcing the law in a primitive society. That a life must be paid for with a life can thus be resolved through some form of war. Feud killing and revenge within the blood clan, as well as the payment of blood money, are all examples of law enforcement. This kind of unwritten statute is likewise a very important force in restraining human action.

Clan feud is a part of the economic structure. Not only are many feuds caused by economic conflict, but they also provide an occasion to seize another clan's property and enslave its members, thereby increasing one's own.

The tradition of fighting in clan feuds helps Lolo society to maintain a military spirit and to promote brave deeds. Furthermore, the need to deal with enemy clans tends to increase group solidarity. In case of invasion by Han-Chinese soldiers, the different Lolo branches would all unite together for common defense. In other words, the cultural pattern of fighting in clan feuds not only gives the different Lolo branches a military check on one another to maintain the balance of power, but at the same time helps to preserve their courageous warlike spirit in the defense of their Liang Shan headquarters.

MARRIAGE PROPOSALS

000 One Christmas we got a number of the girls from the places where bridegrooms are scarce to come and spend a few days at the central station, hoping that their fresh, attractive manners would lead to some proposals being made in the regular Oriental way. One of our preachers approached a country tenant farmer and tried to persuade him to ask for the twenty-eight-year-old lady. We all thought it would come off. The man was about the same age as the lady in question, and had not yet succeeded in getting engaged. But, to our surprise, he would have nothing to do with the plan, and gave as his reason: "Who would marry a girl with a skirt like that?" The girl in question had her skirt embroidered in a different way to the girls and women in the village where the particular swain lived, and he felt that he dared not make such an innovation on the fashions of his own village. Men also are sometimes big fools when fashion is in question. A beautiful pair of brown eyes, long fine black hair and a good Christian character counted as nothing against a strange style of skirt embroidery!

622 Away on some uplands, opposite the slope where we rested.

● 628 waiting for the forgotten hat, one could see a number of burnt houses which had evidently been standing not long ago. Some few days' journey away lived a powerful chief named Too, one of the Earth Eyes, the great overlords the story of whose doings would fill many books. This overlord Too had in the past few years been trying to make himself head of all the clans in the southern part of Nosuland. A number of the minor chiefs had willingly paid taxes to him, but he now demanded rent as well, and to this the people strongly demurred. In the spring he had appeared with a thousand men and had burned all the houses in the district we were looking

AND THE WATER-SUPPLY

99

on. He had prepared to march farther inland, intending 622
to pursue the same tactics, but a number of the clans gathered 628
their fighting men together and waited for Too on a hill, the
approach to which was up a steep cliff. Overlord Too
evidently thought discretion was the better part of valour,
and retired. These quarrels about the land will in the end
lead to the Chinese rulers seizing the whole of it and destroy-
ing the independence of Nosuland. I heard an aborigine
story a few days ago to this effect. A tit and a wren were
quarrelling about a nest of young birds, each claiming them
as her offspring. At last, being unable to settle the quarrel
of themselves, they appealed to the black-coated raven, who
held a kind of official position among the birds. The raven
ordered the nest of young birds to be brought to him, and one
half expected the story to develop into a kind of variation
of the famous decision of Solomon. This, however, is China
and not Judea. The raven promptly devoured the young
birds, and when he had finished he said: "That is the end
of that lawsuit." The tit and the wren went away wiser
than they came.

As we climbed higher up among the hills we passed several 137
groves of dwarf oak-trees. These dwarf oak-trees are a feature
of many of the hills of West China. Now and again one 000
comes across a larger oak-tree, but the terrible and insane
warfare waged against all woods in China makes the presence
of all giant trees very rare. We have often seen men carrying
bundles of the large leaves of these dwarf oak-trees, and
wondered what they were being used for. We found out that
in the Yangtse Valley, near Nosuland, on the Chinese side of
the river, a very popular brown sugar is made from the cane.
The little cakes of brown sugar, weighing about three or four

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crossed the ferry had sent a spy across to see what the 000
foreigner was doing in Nosuland. Other messengers had
been sent elsewhere to plot against us and to get us into
trouble. Mr Tien had lost in the first game but he was not
willing by any means to own that he had lost the rubber.
We were to hear more of this enemy before we got safely
back home again. The spy came by a shorter way to See-tieh
than we had, and so he had reached the place before our
arrival. In a very simple way he had blocked our plans.
He had given the old man a present of a jar of samshu.
The old man, in the presence of this temptation, had promptly
succumbed, and when we arrived he was quite drunk, and
remained more or less so all the time we stayed at the farm-
stead. When, later on, they were trying to tell him about the
wonders of the magic-lantern, he replied: "I don't care
about it a bit, all I want is 'Give me more to drink.'" It
was a great disappointment to have our sources of informa-
tion so effectually dammed up. There was no help for it,
and we did the best we could without the old man. As for
Mr Tien, I am afraid some of us did not feel very sweetly
disposed towards him.

Coming along that day towards Ah-Pooh's home, one of 628
the Nosu travelling with us pointed to a spot where some 695
years before he had seen a great trial by ordeal. When an
accusation is brought against anyone there is often an appeal
to the ordeal. If the affair is one between two families a
slave is chosen from each side, and these two have to undergo
the ordeal. The two sides gather together in some selected
spot and the wizards direct the operations. A huge wood
fire is lighted and on this is placed a large iron pan of water.
This water is boiled until the steam rises in clouds. An egg

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628 is then thrown into the centre of the boiling water. The
695 slave champions then come forward. In turn each has to attempt to snatch the egg out of the water, using only the bare hand and arm to do so. The actual snatching is preceded by the chanting of the assembled wizards and by a protest of innocence on the part of both sides. Providence is expected to favour the innocent by blowing the steam away from their champion, towards the other side, and by some remarkable movement at the same time blowing the egg towards the edge of the pan nearest him. It is easy in such a case to snatch the egg out without harm. Burning of the hand and arm is taken as a sign of guilt.

This Nosu trial by ordeal is somewhat similar to that so common among the Chinese. With the latter oil is often used instead of water. The champions have to thrust their arms into the boiling oil, and the absence of burning is similarly taken as the sign of innocence. Needless to say, it is nothing of the kind.

618 When we got comfortably settled into Ah-Pooh's home,
621 and had got used to the light of the darkness, we began to find out a few particulars about the people with whom we were staying. We were told that Ah-Pooh had two sons living, five grandsons and two granddaughters. His clan of the Nhe family numbered nearly six hundred young fighting men. The neighbouring family, the La-chee, could muster fifteen hundred. All these people were very keen on preventing the chief Too, the leader in the great burning raid, from lording it over them. They were very anxious to know whether I could help them to bring about a better state of affairs, in which they could go about their daily rounds peaceably. It turned out later on that it was easier to help

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of silver. If I had only had a gold brooch to present to ³⁰¹
this widowed lady I think I could have won her respect ⁵⁵⁴
for ever.

But while one admired the gorgeous dress and the silver ²⁷⁶
ear-rings and the brooch and the massive roll of cloth that
crowned the head, there was one thing about the lady that
one did not quite relish. She was smoking, and evidently
was very fond of her five-feet-long pipe. A five-feet-long pipe
in the pretty mouth of a beautifully dressed, handsome woman
was a shocker. We associate ladies smoking at home with
a delicate cigarette and graceful, curling wreaths of white
vapour. But here they have left the initial stages behind
long ago, and use a pipe five feet long. The mother was also
smoking a pipe, but hers was only four feet long. Several
of the men were smoking short pipes with a wide bowl, similar
to the pipes used in England and such as are never seen in
China, where the bowl is usually a tiny one, able to contain
only a pinch of the shaved tobacco. When a Chinaman is
hard up he will use almost anything to smoke with. One of
some chair-men was stopping one day by the roadside, and had
no pipe with which to indulge in the smoke he was longing
for. But I soon saw that he was a man of resource and not
easily nonplussed when smoking was at stake. He went to
a garden near by, broke off part of a marrow-stem vine, and
putting a small pinch of tobacco in the one end he proceeded
to light the other, and apparently enjoyed the smoke in his
improvised pipe.

The widow told us that one of her brothers was killed some ⁶²⁸
years ago by a member of the Sha-ma clan. Ever since the
Nhe family have been waiting to catch the slayer and make
him pay the penalty of his deed. The law of revenge rules

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● 628 through all the clans and is very rigorously carried out. The widow told us that although her brother had been dead for years, if any member of her clan met the man who killed him he would at once attack him and attempt to wipe out the stain of the blood that had been spilt by spilling more. A few years afterwards there was a combined terrible attack on the Sha-ma clan, when horrible revenge was taken. That story, however, comes later on.

522 While I was sitting by the fire writing up my diary Mr Long was talking away at a rapid rate, telling them all the wonders of the Nosuland beyond the sea. The widow was a good listener. I told Mr Long I was like a deaf man, watching their mouths going but unable to understand anything they were saying. Every now and again there was a very hearty laugh all round, and I joined in, though I had not the least idea where lay the point of the joke. If I could not join in the conversation I could closely watch the faces and dress of those around

[30] us. I found out that single girls have only one plait of hair, while married ones have two. There was a great laugh when this information was given me. I can imagine how shocked Chinese women would be if conversation had gone on in their presence on such matters. These Nosu women entered into all the jokes as English women would have, and it was a treat to see how jolly they were.

123 I asked my guide to explain to the people that no one had ever before had such a chance of being in their homes as I, and that such a chance had only come once in my lifetime, and so I wanted to make the most of it. I told them that many Westerners would want to know all about the brave hill Nosu, and that if I could not give them the required information they would laugh at me. There was, however, no need for

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622 remarkable man. He treated me most hospitably, but showed stern hostility to the work I was doing. I found him a man of thirty-three years of age, and a great drinker of spirits and smoker of opium. He had had four Nosu wives, who were all dead, and had married three others, who were still living. Among the many questions we discussed was the "woman" question. He saw me writing a letter to my wife which I wished to send back from his castle. He laughed at me for doing this and derided me as a man who was afraid of his wife. I smiled, and wondered what would have happened had he had a wife such as I had. A little later on he retrieved the situation. He had been reading a small medical book giving advice to mothers on the bringing up of little children. When he saw that the title-page bore the Chinese name of the woman he accused me of being afraid of, he remarked: "Well, if I had a wife who could write a book like that I also would respect her."

[595] When he described to me the stern way in which he ruled

622 his harem I suggested that some of the women might imitate
 628 the Chinese women and seek refuge from their hard lot in suicide. He flared up at the suggestion, and said he would cut in pieces any wife of his that dared to attempt such tricks. He told me that he and his wives all slept in one room, where arms of several kinds are kept in readiness to deal with any sudden or treacherous attack. Having killed so many of his enemies in his many fights, he is always afraid of revenge, and so never quits his arms night or day. The bedroom is well loopholed, and there are guns kept constantly loaded. The wives have also been trained to load these weapons that they may be of assistance in time of need. From his windows this Earth Eye can overlook a lot of

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country, and, at night, if in any quarter he heard an unusual rustling he used promptly to fire in the direction whence the sound came so as to be first with any possible enemies. When this little habit of his became known everybody gave the neighbourhood of his castle a wide berth, except in broad daylight. He has possibly most to fear from assassins within the home, who might be bought over to get rid of him. Just inside the bedroom door there is a deep pit covered over with a trap door which is shut firmly in the daytime. At night the pit is opened, and anyone who tried to get in by the door would probably find himself a prisoner in the pit at once, and at the mercy of one who shows none. Three men were hired by another Earth Eye to kill this Lo-chee. They managed to get right into the castle, but were caught before they had carried out their plans. The Earth Eye who had hired them had promised each of them two "tings" of silver if they succeeded in assassinating Lo-chee. The ting of silver weighs over ten ounces and is in shape like a half of an orange. Being examined by torture, the men confessed who had hired them and what had been the promised reward. The Earth Eye then said that they should not be cheated out of their two tings, for he would himself give them such. There and then he ordered his underlings to cut off the kneecaps from each of the captured men. This was done, and taking these up Lo-chee threw them into the laps of the gowns of the wounded men and told them to take their reward and go. The men died in agony. There was, of course, no appeal from the barbarism of this Earth Eye. Every care was taken to let this news be carried abroad, that other attempts at assassination might be discouraged. The men who were so cruelly treated were two Mohammedans. In his early days

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- 622 Lo-chee had had a lot of quarrels with Mohammedans, and
- 628 many of them are waiting for a favourable opportunity to get even with the man who has caused so many of them to suffer.

622 As long as I stayed in this Earth Eye's home I, of course,
797 persisted in my attempts to persuade him to accept Christianity. He told me almost at once that he would rather lose his head than become a Christian. He said that if the then Emperor of China accepted Christianity, and issued a rescript ordering all his subjects to follow his example on pain of death, he would be one who would refuse to obey. "And if," said he, "the officials captured me and took me out to execution, I would curse your Jesus every step I took on my last march." I do not for the life of me know why the man was so bitter in his opposition. I do not know that he had ever come across Christians before. Very possibly he made up his mind on the strength of the many rumours which were so rife all over the Empire in the latter days of the Manchus. It makes one shudder to think of the terrible stories that were told everywhere of the foreigners and the religion they practised. If I had been a Chinaman and believed all these stories I should have been very bitter against every foreigner who landed in my country. The responsibility of fostering these cruel lies rested on the governing classes of China, who attempted to defeat all foreign influence by disseminating these stories, which spread like wildfire in those bad old days. Whatever was the cause, it was only too patent that Lo-chee was determined to block all Christian influences to the fullest extent of his power.

- 622 When this man was younger and, as an orphan, was in full
- 628 control of all his estates, he made affairs as lively as possible for all neighbouring landlords. He led his bands right and

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left, and wherever he found enemies he destroyed them. ⁶²²
 It is estimated that he murdered at least two hundred people, ⁶²⁸
 and in order to destroy all traces of his crimes he burnt the
 corpses of ~~those~~ whom he killed. No wonder that he dreads
 the working of ~~the law of~~ revenge, which is so powerful in all
 districts where Nosu dwell. One long struggle he had was
 with another Earth Eye by the name of An (Peace). There
 was a piece of land in dispute which both claimed, and they
 had several fights over the matter, in which retainers on both
 sides lost their lives. At last a Chinese mandarin, with the
 usual eye to the main chance, persuaded the two men to
 bring the case to his court, where he promised to decide it
 justly. The two Earth Eyes agreed. Knowing something
 about the ways of Chinese justice, Mr An paid in eight
 hundred ounces of silver to the official. Lo-chee was duly
 informed of this, and he offered the same. An then went up
 to a thousand, and was followed by the other. Then An
 increased his promise to twelve hundred, and the case was
 decided in his favour by this auctioneer of a mandarin. An,
 however, only paid down a thousand, and so the Chinese
 official left the case open for reconsideration. What he
 evidently expected happened, and Lo-chee promptly
 trumped the cards of his opponent by a still bigger bribe.
 He, of course, found that he had justice on his side, and the
 disputed land was awarded to him. Mr An, however, refused
 to take any notice of the decision, and the law took no steps to
 enforce its findings. Things, therefore, remained as they were,
 except that somebody's pocket was considerably heavier.

While this official was trying the case and emptying the ⁵⁶⁷
 money bags of the two Earth Eyes, his son called on Lo-
 chee, and seeing that he had a large number of slave girls in

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584 his establishment, he asked that one of them might be given to him. Lo-chee agreed to this request, and called all the girls of the establishment together. Then he told the mandarin's son to make his choice. Here, however, the girls struck. They were desperately annoyed and made a big row. They absolutely refused to go to the Chinaman at any price. Possibly they knew that they would have the secret sympathy of their master, however he might curse them for their obstinacy in the presence of the son of the official whose favour he wished to purchase. The feelings of the young fellow were appeased by sending to the city of Chaotung, where a Chinese girl was purchased and presented to him.

622 When the revolution broke out there was a general amnesty
628 proclaimed and many prisoners were released. Lo-chee
● thus found himself a free man again, and came back to his estates south of the Yangtse, where, after a while, he resumed his stern sway over the country-side as if he had never been away. The officials, however, in the district where he lives, have their eye on him, and seem determined to get him sooner or later and break his power. Up until now, however, he has defied all their efforts. During the stern anti-opium campaign, when great efforts were made to uproot all the poppy grown, a military official and a band of soldiers went around the different districts to see that the Government commands were properly obeyed. It was rumoured that this official had orders to capture Lo-chee. The Earth Eye, however, seems to have got hold of this information, and when the official and his soldiers entered the castle to discuss the carrying out of the anti-opium campaign they were startled to see over a hundred armed men all lined up to receive them. The soldiers wished to try conclusions, but

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offered up to the dead man. First of all he was stripped, and gashes were cut in his back with a sword. Into these gashes ceremonial candles were stuck, and these were lighted for the dead. What must have been the feelings of the living sacrifice one cannot imagine. When the candles had burnt right out, the boxer was cut into six pieces and the severed corpse was thrown away for wolves or dogs to devour. The spirit of the boxer was in this way supposed to be sent into the underworld, to have it out with the spirit of the murdered Earth Eye. Funny place the Hades imagined by these people must be!

Nothing was ever done by the officials in connection with these inhuman crimes. Relatives came down on the elder brother, but their one idea was blackmail under threat of vengeance. These indignant relatives were all placated by gifts of land from the estates of the elder brother.

Peace has, however, not come to this modern Cain. He wanders about from place to place, and has often come over to see me. Two years ago he spent Christmas with us, and helped to share our English Christmas dinner. There was another Earth Eye at the same table, and he also was a murderer—that is, has caused others to lose their lives in the manner so common among these landed gentry of China's Western Hills. The pair did not form a very inspiring company to share a good plum-pudding with. My wife, however, tried to make them comfortable, and though it was as if Pilate and Herod were gathered around the table of the Peasant of Galilee, we managed to forget most of the troubles of the past in the joys of the present.

This second Earth Eye was on one occasion captured by the officials, and thrown into prison at Chaotung Fu. Not

CHAPTER XIX

HOW WE STOPPED THE FIGHT

574 **A**S soon as the chief of the Njeh clan invited us up to his apartments we went. The room we entered was ten yards long, and at one end there was the usual fire. The chief was sitting on the other side of the fire, waiting for his guests. As we came in he made no movement but sat on where he was, as quiet and grave as if he had been one of Fenimore Cooper's great chiefs come to life again in West China. We walked towards the fire and sat down close to the warm, inviting blaze. The first thing done was a presentation of wine all round. I don't think they could quite understand why I never drank any. While the rest were going 342 through this ceremonial drinking I looked around, and 574 noticed that the house we were now in was larger and better built than most of the houses we had been in. The beams supporting the roof were of great size, and the pillars on which these beams rested were more than a foot in diameter. There were four rooms in the house, all without partitions, and the one in which we sat was the largest. As is customary with these Nosu houses, the roofing was of thin pine boards. When these boards are well laid on they defy the weather, and very little leaking takes place. None of the houses are built high. I was told that the reason for this was that in 342 the clan fighting house-burning forms an important part of 574 the aim of the fighters. The burning of a house wipes out a 628 blood feud, and life need not be taken after a house is burnt.

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342 For this reason even the great chiefs do not trouble to build
574 such fine houses as do the Nosu who live in Chinese territory.

628 In the latter I have often seen the houses of the Earth Eyes
built in much finer style than the dwellings of the large
officials who live in the prefectural cities. Here in Nosuland
if a house is burnt down it is not an irreparable loss.

574 Sitting by the wood fire on the floor I was fortunate enough
to have one of the house pillars at my back, so that I could
lean against it. Just by my side were eight guns, mostly
of a rude pattern, far different from the modern rifles
which in some way or other find their way into this hill
country.

721 We soon learned particulars of the fighting which had
628 taken place not long before between the Njeh tribe and
several other clans. In the seventh moon seven clans had
gathered together their forces, and with a strong band of
several hundred fighting men had invaded chief Njeh's
lands. At first the chief did not take the matter very seri-
ously, and made no great attempt to resist the raiders. But
when three of his slaves were killed and a number of his
men captured he woke up. His slaves all over the district
demanded revenge, and unless the old man took the matter
up seriously he would lose face in the eyes of everybody.
Seeing the turn in the state of affairs, and that Chief Njeh
was determined to punish the raiders as far as he could, the
other side began to temporise and made a peace offer of nine
head of cattle. In this way they hoped to gain time for
further negotiations, as it was not convenient just then for
the enemy to make preparations for resisting a raid into their
territory. When the New Year came around, if the further
negotiations failed, they were prepared to fight again. It

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was realised on both sides that in some way or other the blood-72/
stains must be wiped out. This could be done either by 628
shedding of more blood, by burning of houses, or by payment
of an indemnity. For a slave the indemnity is sixty ounces
of silver, or an equivalent; for a Black Blood 99-99 ounces;
and for an Earth Eye a sum of over a hundred.

Evidently Mr Njeh had heard some marvellous stories of 000
the prowess of the foreigner, for he felt sure that we had
means at our disposal which would render his victory over his
enemies quite certain. Someone had told him that I possessed
medicine which if scattered in the air would take away all
the strength of the enemy, and so render them quite power-
less. When we were talking about this matter I laughed
heartily and denied the possession of any such marvellous
powers. The chief was very disappointed that I did not
possess in my armoury the powerful weapons he was in need
of. He was determined, however, not to be denied, and
told us that he would send word to the enemy that I had
given him a good supply of the deadly medicine, and that if
they did not agree to his terms he would give them a taste
of the new powerful weapons I had placed at his disposal.
The ignorance of his enemies evidently added much to the
strength of his diplomacy. He assured me that his story
would be readily believed, and that he was bound to win.
We smiled, and wondered. What yarns my men had been
telling about me I did not know, but it was very interesting
to be living in a world of magic and demons. It was as if
one were back in the golden days again, when all the stories
of Hans Andersen were more real than all the newspaper yarns
the grown-ups and the Philistines were always exciting their
brains about. It was grand to be in fairyland once more.

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He had a square, well-built face, with one or two side teeth missing. He told me that these had been knocked out in a drunken quarrel some years before. Being clean-shaven, he looked nearer thirty than the fifty he really was. This man, Nya-pa, was wandering about the house one day in his quiet way, for we let him go anywhere and do as he liked, when he caught sight of himself in a looking-glass. He stopped, looked intently, and then there came over his face a look of deep distress. My wife noticed his distress, and asked him what was the matter. He replied: "Do I really look like that?" I suppose he had lived in dreams, imagining himself still a handsome young man, the pride of the country-side, and the hero of all the slave girls. Now, by one fell revelation of the looking-glass, he saw himself as he was, and not as he had dreamed he was. Poor old gentle Nya-pa! We all get that experience sooner or later.

We heard from him the outcome of the quarrel between his chief and the other clans. The story of the marvellous medicine had worked the oracle. It had had the effect the chief had prophesied. The enemies had been scared by the reports they had heard of the powerful foreign friend of Chief Njeh and had made full compensation for their former raid. One hundred head of cattle were given, and Chief Njeh was able to lift his head high up again. The visit of the foreign wanderer had been a profitable one for the old man who sat at the head of the fire, in dignified silence, waiting for his guests.

THE PLOT THAT FAILED

000 turned up again at the ferry the day that we recrossed the river. With our return his work was completed. If he told all that he knew about our journey, I do not think he could have told much to our harm. Possibly he never told his friends how that slave woman refused him free drinks of cold water and made him look very small before the others. He was not likely to boast about a member, a male member of the ruling race who had been successfully defied by a woman of the despised race.

628 In addition to sending this man to dog our footsteps other messengers were sent to Nosu in another direction. East of the district where we had spent such a happy time live two powerful tribes, the Lai-lai and the Sha-ma, who for long had been at enmity with the four tribes who had become so unfriendly with me. These two parties were constantly watching each other, and looking out for opportunities for the payment of old grudges. Do whatever they could, the score between them never got even, and apparently there was no prospect except that of perpetual enmity. The law of revenge among the Nosu being what it is, one sees no way out of the clan feuds except by the introduction of an outside influence which has never been entangled in their clan quarrels. Some time after the tragic death of the chief, Vri-ntee, the Nhe clan determined that the time had come to carry out their long-intended attack on their old enemies, the Sha-ma. The Nhe men bought over the help of a number of Chinese, and made their preparations with great thoroughness. A large band of Nosu were gathered together, eager to revenge the deeds of long ago. The idea of forgiving what has been done in the past never seems to enter the heads of the Nosu. The avenging bands set out on their mission of revenge, and

THE PLOT THAT FAILED

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soon were across the river that lies between the lands of the two opposing parties. With the help of their allies the Nhe got the better in the fight and chased their enemies before them. Over thirty of the Sha-ma men took refuge in a tower, where they were surrounded by an enemy bent on giving no mercy. The Nhe men managed to set the lowest stage of the tower on fire, and seeing their danger some of the inmates rushed out and tried to fight their way through. Most of them were cut down. Finding the lower story on fire, the men who remained in the tower fled to the second story, and fought from there as best they could. Out of this they were again driven by the pitiless flames, which while friendly to a dead Nosu are merciless to a living one. At last the little band had nothing to stand on, and clung to the beams of the roof. Hanging here, the fires gradually reached them, and one by one they had to let go and be devoured in the magnificent but cruel funeral pyre their enemies had prepared for them. There was one man that managed to escape by a tremendous jump. When the fire reached the second floor he realised there was no escape to those who remained on, and resolved to jump for it. Climbing up to a low window, he stooped and gave a great jump which not only cleared the surrounding wall but the narrow moat outside. He landed among his enemies, who all set on him. With such desperation did he lay about him that he fought his way successfully through and escaped. The Nhe men marvelled at the man's powers, and it is they who will never forget how one man at any rate escaped from the burning tower. In this murderous raid of revenge the Nhe men killed over seventy strong men of their enemies. The deaths of these seventy, of course, more than wipes out the balance on the other side, and now

628

THE PLOT THAT FAILED

628 the Sha-ma clan will wait until they are strong enough to pay back their hereditary foes. So the sad, stupid story goes on.

000 Mr Tien, the head-man of the ferry town, resolved to make use of this clan hatred to further his schemes against us. It may be wondered why he did not finish us off directly and so save further trouble. It must be remembered, however, that the Chinese do not particularly like to do things directly if they can do them in a roundabout way. A man proposes to a lady through another man. China tries to beat back the powerful forces of Russia by intriguing and setting Russia and Japan against each other. The whole actions of Mr Tien were characteristically Chinese. He remembered that the Chinese had to pay a terrible price for having allowed the direct tactics of the Boxers. He knew also that even the powerful secret society palaces have failed to protect a man when justice is demanded for the murder of a European. He, like many others, preferred to work in a vicarious manner with the uncanny foreigner, blows against whom act in a boomerang fashion and recoil on the hitter. Superstition also plays a part in these matters. Another name for the "palaces" of the brotherhood is "river mouths." Long ago some wise member of the brotherhood uttered a prophetic epigram which may have restrained attacks on foreigners many times. He said: "When the ocean dies the river will be destroyed." The word ocean is taken as meaning "ocean men," the frequent term used for foreigners. The river, of course, refers to the secret societies. A brotherhood man who remembers this prophetic phrase does not, therefore, usually seek the direct death of a foreigner, lest it may result in the destruction of his palace or river mouth. But

A WREATH OF STONES

164 they so often fail, and both the sick folk died, leaving two little orphan boys behind. Somewhere on the hills of Nosuland there is a small circle of stones. Just below the soil there rest a few ashes, and these are the remains of the Girl with the Coral Beads.

628 Her brother Vri-ha lives on and takes his share in the tribal fights. He and the Nosu who boxed with the Frenchman had a quarrel, and it was determined to fight it out. The boxer's band was the stronger, and drove Vri-ha and his party into a tower. It was proposed to burn the tower down, but better counsels prevailed, and the attacking party retired. As they were retiring Vri-ha fired and killed one of the boxer's men. There is no chance yet of the quarrel between these two relatives being made up. Again blood will have to wipe out blood and the vicious circle will continue to revolve its round of death.

000 Over the scenes that seemed so fair a short time ago these terrible troubles have come. Leprosy and suicide have taken away the brave Vri-ntee. The black scourge, typhoid, has sent Coral Beads and her husband to the cremation fires, and the tribal fights have separated relatives who seemed so friendly when Mr Long and Nhe-jah-jah were wandering around among the hills of Nosuland.

The white towers along the valley of the Upper Yangtse still tell their story of the fear of the hillmen. The Chinese near the rushing waters still sing their songs of love and passion and the raids of the aborigines. Mr Tien is still the chief man of the ferry town, but, in spite of marrying many wives, has no son. Providence is therefore said to be on the side of the many who have suffered from his all-too-successful plottings. The rapids at Shin Chan Keo roar and tumble